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Legal Protection of the Penataran Temple Site in Blitar Regency in the Digital Era Based on the Utilization of Artificial Intelligence

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Abstract

Penataran Temple, a cultural heritage site in Blitar Regency, stands as a testament to the pinnacle of past Nusantara civilization. Despite its significance, the protection of Penataran Temple requires optimization. This study aims to develop a legal protection strategy for Penataran Temple through the use of Artificial Intelligence. Employing statutory, conceptual, and historical approaches, this empirical juridical research analyzes data using sociological juridical methods. The study underscores the urgent need to enhance legal protection, particularly in rebranding the ecotourism potential of Penataran Temple. This effort seeks to cultivate, reaffirm, and revive the noble values of cultural heritage, establishing it as a distinctive landmark enriched by the unique mosaic of local wisdom. Utilizing innovative design and advanced technologies such as artificial intelligence, this approach significantly enhances branding rooted in local wisdom and ancestral heritage. It is crucial for promoting and safeguarding the temple from legal exploitation by parties lacking integrity and historical awareness in the digital age.

Keywords: *Legal Protection, Site, Optimization in Ecotourism, Penataran Temple, Artificial Intelligence.*

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INTRODUCTION

Legal protection for cultural heritage sites such as Penataran Temple in Blitar Regency is essential. This protection aims to prevent and mitigate damage, destruction, and loss. Necessary measures include rescue, maintenance, zoning security, and restoration. According to Law No. 11 of 2010, cultural heritage represents the nation's cultural wealth, reflecting human thought and behavior, and holds significant importance. Therefore, understanding and preserving the historical development of cultural knowledge within a pluralistic and diverse society must be done swiftly, accurately, optimally, and with advanced techniques.

Effective governance can be achieved through initiatives in protection, development, and leveraging technology to enhance national culture for the benefit of society, particularly those near the site. The allure and significance of cultural heritage sites, including artistic archaeological sites, need to be revitalized by incorporating and utilizing advanced digital technologies such as artificial intelligence. This approach aims to elevate, popularize, and promote the nation's civilization on a broader scale.

Optimizing and rebranding historical tourist sites like temples requires a paradigm shift in their protection, preservation, utilization, and development. This effort must be holistic and ongoing, with all aspects considered together. According to data from the Sub-Directorate of Conservation, Directorate of Antiquities Preservation, Ministry of Education and Culture, about 1,900 units, or 17.27% of the 11,000 cultural heritage units, are well-maintained and distributed across regions such as Central Java, East Java, and West Java. The Cultural Heritage Preservation Center also reports that 891 Cultural Heritage Buildings (BCG) and sites are specifically located in East Java.[1]

The current data on Cultural Heritage Buildings corresponds with the mandates of Article 1 of Law No. 11 of 2010, emphasizing the need to protect cultural heritage sites that symbolize national pride and identity for Indonesia. These historical assets, whether on land or underwater, deserve robust legal and economic protection as they encompass objects, buildings, and structures of cultural significance resulting from human activity or as undeniable evidence of past events. Despite this, out of the 891 cultural heritage buildings, only 211 are being actively maintained by 440 caretakers, which falls short of the ideal standard for adequate care. For example, even though Penataran Temple in Blitar is overseen by ten caretakers, its upkeep is deemed suboptimal.

From a legal perspective, the policy regarding the allocation of caretakers needs to be reassessed, especially in the context of optimizing all potentials to boost the tourism sector and increase local revenue and assets, particularly in the Blitar Regency. Apart from being a potential tourist attraction, Penataran Temple is also a cultural heritage site managed directly by the government through the East Java Cultural Heritage Preservation Agency (BPCB). The efforts by the Cultural Heritage Preservation Agency to manage Penataran Temple include deploying several caretakers responsible for maintaining the temple's cleanliness and beauty. Equally important are the social media content creators or teams who can design and rebrand the temple's exotic appeal to attract both domestic and international tourists.

The uniqueness and fame of Penataran Temple have made the area a well-known tourist destination. Various stakeholders, including the community and the government, jointly provide tourist services and facilities to develop the temple's potential, although significant improvements are still needed.[2] Some of the facilities and services available at the Penataran Temple site include parking areas, public toilets, and various souvenirs such as accessories and snacks. These facilities and services are provided by the local community outside the temple complex. Within the temple area, facilities include lighting provided by the Blitar Regency government.

Penataran Temple, an icon of Blitar Regency, boasts a captivating ecotourism potential as the largest temple complex in East Java. Over the past three years, visitors have increased by approximately 43%. Between 2015 and 2019, local and regional tourist visits surged by 44% (Disparbudpora Kabupaten Blitar, 2019). However, this number declined during the COVID-19 pandemic due to the closure of tourist sites in several areas. The pandemic's impact underscores the importance of utilizing information technology based on artificial intelligence as an alternative to enhance the promotion of historical ecotourism sites, such as visualizing the temple structures on a broader and global scale.

[1] Ari Sapto and Mashuri, "Pengembangan Wisata Terpadu Berbasis Cagar Budaya," *Jurnal Sejarah Dan Budaya* 8, no. 2 (2014).
[2] Argo Putro Kristiawan, "Pengembangan Wisata Berbasis Cagar Budaya Di Kompleks Percandian Penataran Kabupaten Blitar," *Altasia Jurnal Pariwisata Indonesia* 3, no. 2 (2021): 67, https://doi.org/10.37253/altasia.v2i2.4964.

Several locations in Blitar Regency, including fascinating historical sites, are offered as tourist attractions. However, these destinations have not been effectively promoted. To attract more tourists, rebranding is necessary to showcase that Blitar has stunning natural scenery and valuable historical heritage sites. These attractions include natural landscapes, local products, agriculture, plantations, livestock, cuisine, beaches, and dams. Integrating these elements into a comprehensive ecotourism rebranding program will maximize their appeal. This approach is particularly relevant given the increasing number of allocentric tourists[3] in Indonesia. Therefore, to optimize the management and utilization of ecotourism at cultural heritage sites like Penataran Temple, it is crucial to rebrand these sites using artificial intelligence for social media promotion. This effort should be supported by internal management improvements and proactive regulatory protections.

RESULT AND DISCUSSION

A. The Historical Charm of Penataran Temple as a Cultural Site and its Ecotourism Potential

Blitar Regency, located in East Java Province, covers an area of approximately 1,588.79 square kilometers. Situated at the southern tip of East Java at an elevation of 167 meters above sea level, it is positioned between coordinates 111° 40’ - 112° 10’ East Longitude and 7° 58’ - 8° 9’ 51” South Latitude. Blitar is divided into two regions: Blitar City and Blitar Regency, located at the foot of Mount Kelud. Since 1331, this area has frequently been affected by volcanic ash and lava flows from Mount Kelud, which has erupted dozens of times over the centuries.[4]

Mount Kelud, located approximately 13 kilometers southwest of Blitar City, influences the region's geography. The Brantas River flows from east to west through this area, and the fertile soil conditions have significantly impacted the development of civilization. Both Blitar City and Blitar Regency boast captivating and exotic natural tourist attractions. One prominent site is Penataran Temple, situated in Panataran Village, Nglegok District, Blitar Regency. The temple's historical, cultural, religious, educational, and scientific significance makes it a vital attraction. Penataran Temple is one of the largest temples in East Java, covering an area of 12,946 square meters and constructed over three generations.

Historically, in Hindu tradition, Penataran Temple was dedicated to the deity Shiva and was used for approximately 300 years from the 12th to the 15th century. It was built in phases by kings during the golden era of the Majapahit Kingdom in 1197 Saka. Each relief on the temple is inscribed with different years, adding to its unique appeal compared to other temples in Blitar Regency.[5] Consequently, Penataran Temple has been designated a national cultural heritage site under Law No. 11 of 2010[6] due to the abundance of cultural heritage artifacts found in the vicinity, including inscriptions,

[3] Allocentric tourists are those who constantly seek diversity in attractions and new experiences, aiming for destinations that offer completely different cultural environments and service facilities from what they are accustomed to. Soewarsono Darsoprajitno, *Ekologi Pariwisata. Tata Laksana Pengelolaan Obyek Dan Daya Tarik Wisata* (Bandung: Angkasa, 2002).

[4] Sapto and Mashuri, “Pengembangan Wisata Terpadu Berbasis Cagar Budaya.”

[5] Zaenal Fanani, Muh. Bahruddin, and Dhika Yuan Yurisma, “Perancangan Branding Candi Palah Penataran Blitar Berbasis Sejarah Sebagai Upaya Meningkatkan Kesadaran Masyarakat,” *Art Nouveau* 5, no. 2 (2016).

[6] Yuni Atmy, “Dampak Pemanfaatan Candi Panataran Di Bidang Agama, Kebudayaan, Dan Pariwisata (Kajian Dampak Terhadap Fisik Dan Nonfisik Candi Panataran) The Impact of the Utilization of Panataran Temple in the Fields Of” 4, no. 1 (2021): 45–60.

temples, statues, gates, and other historical objects. These artifacts indicate the existence of several influential kingdoms that left their mark on Blitar Regency, from ancient Mataram, Kadiri Kingdom, Singhasari, to Majapahit. Concrete examples of Hindu-Buddhist relics are found in the northern part of Blitar Regency, particularly on the slopes of Mount Kelud, where ten ancient artifacts have been discovered.[7] Historically, Blitar served as a transit area between Daha (Kadiri) and Tumapel Malang, providing the quickest and easiest route between these regions. This strategic role positioned Blitar as a crucial area controlling the transport route between the competing regions of Panjalu and Jenggala, as well as Daha and Singhasari. Geopolitically, Blitar held a favorable position despite the rise and fall of several nearby kingdoms. The presence of inscriptions and temples further established Blitar as an important and strategic area, evidenced by the documentation of 13 temple sites to date.

Temple sites, considered sacred buildings, are located in various villages across Blitar Regency. Among these are temples from the Majapahit kingdom, such as Palah Temple, commonly known as Penataran Temple. Empirically, the Penataran Temple was used for worship ceremonies. This Majapahit-era temple was initially constructed as a place of worship for Bathara Palah, the deity of Mount Kelud. Today, Penataran Temple continues to function as a site for religious rituals, including the Wuku Galungan celebration, which is held by Jawi Wisnu Buddhists every *Kliwon* Wednesday.[8]

Several historical records indicate a close relationship between the Blitar Regency and the Majapahit kingdom. After Raden Wijaya defeated and expelled the Tartar army led by Kublai Khan, Majapahit emerged as a new state centered in Mojokerto. Raden Wijaya, as the first king of Majapahit, led the kingdom to rapid growth. Concurrently, Blitar Regency's historical development advanced significantly during the reign of King Jayanegara (1309-1328). One authentic piece of evidence of this growth is the Blitar I Inscription, dated "Swasti Sakawarsatita 1246, Prasasti Srawanamasa Tithi Pancadasi Suklapaksa wa para wara...." (August 5, 1324 AD). This inscription marks the establishment of Blitar as an autonomous region.[9] Another inscription, created in 829 Saka (907 AD) and engraved on the back of a Ganesha statue, mentions Sri Iswara Kesawasamarottungga and his chief minister Daksa, indicating Blitar's existence since the 10th century.[10]

With the advent of Islam in Blitar, the region continued to play a significant role, evidenced by the discovery of tombs and gravestones that signify the introduction of Islam to the interior. Due to its historical and archaeological significance, Blitar Regency, home to several temples, is often dubbed "the land of a thousand temples." These temples were built during the Kadiri, Singhasari, and Majapahit periods. Penataran Temple, a Hindu temple, features a multi-tiered structure designed with intriguing mathematical precision.[11] Penataran Temple stands as a sacred site with tiered places of worship

[7] Supratikno Rahardjo, *Peradaban Jawa : Dari Mataram Kuno Sampai Majapahit Akhir* (Jakarta: Komunitas Bambu, 2011).
[8] Hariani Santiko, "Candi Panataran: Candi Kerajaan Masa Majapahit," *Kalpataru: Majalah Arkeologi* 21, no. 1 (2012).
[9] Disbudpar Kab. Blitar, "Perayaan Hari Wuku Galungan Di Candi Penataran," Dinas Kebudayaan dan Pariwisata Kab. Blitar, 2020, https://disbudpar.blitarkab.go.id/perayaan-hari-wuku-galungan-di-candi-penataran/.
[10] Dennys Lombard, *Nusa Jawa: Silang Budaya III: Warisan Kerajaankerajaan Konsentris* (Jakarta: PT. Gramedia Pustaka Utama, 1996).
[11] Jayanti Munthahana and Mega Teguh Budiarto, "Ethnomathematics Exploration in Panataran Temple and Its Implementation in Learning," *Indonesian Journal of Science and Mathematics Education* 3, no. 2 (2020): 196–209, https://doi.org/10.24042/ijsme.v3i2.6718; M. Ubaidillah Ridwanulloh et al., "Implementasi Pendidikan Multikultural Jurusan IPS SMA A.Wahid Hasyim Melalui Wisata Edukasi Ke

resembling mountain slopes. The temple includes a small altar at the front and sides of the structure. The temple's base supports its solid structure with broad, terraced grounds. The *cella*, located within the temple's body, houses statues of deities. These tiers represent levels of sanctity, ascending from the lower levels to the higher tiers, culminating in the *cella*.[12]

The uniqueness and fame of Penataran Temple have made the area a well-known tourist destination. Various stakeholders, including the community and the government, collaborate to provide services and facilities for tourists to develop the potential of Penataran Temple, although many improvements are still needed.[13] Some of the facilities and services available at Penataran Temple include parking areas, public toilets, and various souvenirs such as accessories and snacks. These facilities and services are provided by the local community outside the temple complex. Within the temple area, one of the amenities is lighting provided by the Blitar regional government. Penataran Temple holds significant value in terms of history, culture, religion, education, and science.[14]

B. The Urgency of Legal Protection of the Site of Penataran Temple in Blitar Regency Amidst Artificial Intelligence Era

Valuable artifacts with historical significance must be protected and preserved as cultural heritage objects, including the Penataran Temple site, which needs its historical existence safeguarded. Cultural heritage sites like temples are invaluable national assets due to their historical and intrinsic values, which reflect the noble identity of a nation. These heritage objects are the results of human activities from the past, passed down through generations. Therefore, it is essential to maintain and preserve these historical artifacts as they play a crucial role in representing the identity and personality of a nation.[15] Cultural heritage is an integral part of a nation's culture, philosophically representing the long journey of Indonesia's civilization, spanning the entire archipelago from Sabang to Merauke.[16]

The urgency of legal protection, based on clear legal rules and norms, especially those stated in legislation, ensures legal certainty. Moreover, regulatory protection provides practical benefits and guidance on achieving justice and proper actions in addressing and resolving various issues encountered in the field. One of the government's efforts to protect cultural heritage is the enactment of regulations, such as Law No. 5 of 2017 on the Advancement of Culture. This law, passed on April 27, 2017, serves as the first national cultural legislation in Indonesia, providing a framework for managing the country's cultural wealth. With this law, the government and society can organize the process of advancing Indonesia's culture.[17]

Candi Penataran Kab. Blitar," *Realita : Jurnal Penelitian Dan Kebudayaan Islam* 20, no. 1 (2022): 1–16, https://doi.org/10.30762/realita.v20i1.97.

[12] L. Kieven, *Following the Cap-Figure in Majapahit Temple Reliefs* (Brill, 2013).

[13] Kristiawan, "Pengembangan Wisata Berbasis Cagar Budaya Di Kompleks Percandian Penataran Kabupaten Blitar."

[14] Atmy, "Dampak Pemanfaatan Candi Panataran Di Bidang Agama, Kebudayaan, Dan Pariwisata (Kajian Dampak Terhadap Fisik Dan Nonfisik Candi Panataran) The Impact of the Utilization of Panataran Temple in the Fields Of."

[15] Ratna Herawati, "Implementasi Undang-Undang Nomor 11 Tahun 2010 Terhadap Pelestarian Benda Cagar Budaya Di Kec. Ambarawa Kab. Semarang," *Humani* 6, no. 1 (2016).

[16] Bagus Prasetyo, "Efektifitas Pelestarian Cagar Budaya Dalam Undang-Undang Nomor 11 Tahun 2010 Tentang Cagar Budaya," *Jurnal Legislasi Indonesia* 15, no. 1 (2018).

[17] Zulkifli AR and Azhari AR, "Perlindungan Objek Pemajuan Kebudayaan Menurut Undang-Undang Nomor 5 Tahun 2017," *Doktrina: Journal of Law* 1, no. 1 (2018): 56, https://doi.org/10.31289/doktrina.v1i1.1611.

The concept of cultural advancement first appeared in Article 32, paragraph 1 of the 1945 Constitution, which mandates the state to promote Indonesia's national culture amid global civilization, ensuring the freedom of the community to preserve and develop their cultural values. It took over 70 years for this mandate to be realized in the Cultural Advancement Law, with its ratification taking 35 years. The formulation of this law was based on the constant changes in societal life, recognizing that culture itself emerges from the processes by which communities fulfill their personal, group, and environmental needs.

The government employs strategies for advancing culture through nurturing, protecting, utilizing, and developing cultural heritage, though practical implementation still requires significant improvements. This cultural heritage encompasses feelings, creativity, community work, and initiatives. Thus, the objects of cultural advancement include rituals, manuscripts, arts, folk games, oral traditions, customs, traditional knowledge, traditional technology, language, and traditional sports, as outlined in Law No. 5 of 2017 concerning the Advancement of Culture. These cultural objects represent various types of heritage passed down by ancestors. Additionally, cultural values, such as beauty, truth, virtue, humanity, and purity, are also considered. Therefore, culture is deemed crucial for shaping national character and is integral to national development. The law aims to fulfill the grand aspirations of the Indonesian nation.

Before the Cultural Advancement Law was established as a legal framework, various stakeholders were already making efforts to promote culture at the Penataran Temple site. These initiatives significantly impacted the cultural ecosystem in the area. Communities, artists, academics, and local government officials all played a role in advancing culture at Penataran Temple. Diverse methods were employed to introduce and integrate various cultural elements at the site, enhancing its cultural significance and visibility.

Numerous studies on Penataran Temple have been conducted, each based on the author's field of expertise. These include designing temple branding[18], describing the decorations on Penataran Temple based on their symbolic meanings, visual aspects, and educational values[19], analyzing the Krishna reliefs as a visual version of the Kresnayana story in ancient Java[20], examining the Ramayana reliefs[21], and offering new interpretations of the reliefs at Penataran Temple as the Sri Tanjung story from Banyuwangi.[22] These efforts represent innovative steps towards providing literacy and legacy education to all national components, highlighting the importance of collaborative efforts in preserving and protecting cultural heritage.

Historical sites, from prehistoric to historic structures like temples, statues, and other ancient artifacts, are material cultural assets that must be protected, preserved, and maintained for the glory and revival of Indonesian civilization. This effort can take many forms, from improving regulations, optimizing institutions responsible for cultural

[18] Fanani, Bahruddin, and Yurisma, "Perancangan Branding Candi Palah Penataran Blitar Berbasis Sejarah Sebagai Upaya Meningkatkan Kesadaran Masyarakat."
[19] Rustarmadi, "Ragam Hias Pada Pendapa Teras Candi Panataran Di Blitar," *HARMONIA - Jurnal Pengetahuan Dan Pemikiran Seni* 12, no. 2 (2012): 173–80.
[20] Marijke J. Klokke, "The Krsna Reliefs at Panataran a Visual Version of the Old Javanese Krsnayana," in *Narrative Sculpture and Literary Traditions in South and Southeast Asia* (Brill, 2000), 19–41.
[21] Lydia Kieven, "Hanuman, the Flying Monkey: The Symbolism of the Rāmāyaṇa Reliefs at the Main Temple of Caṇḍi Panataran," *Lanka Eastwards*, 2010, 209–32, https://doi.org/10.1163/9789004253766_011.
[22] Wegig Murwonugroho and Miftakhudin Miftakhudin, "Kajian Rupabheda: Tokoh-Tokoh Sri Tanjung Pada Relief Candi Penataran," *Panggung* 30, no. 2 (2020): 289–306, https://doi.org/10.26742/panggung.v30i2.953.

heritage, and creating synergies among policies with all stakeholders through the use of artificial intelligence. These steps aim to protect the valuable educational aspects for the development of knowledge, culture, religion, national identity, and local wisdom.

In today's digital era, providing legal protection for the Penataran Temple site has become increasingly urgent. This protection can be achieved through regional regulations and the use of artificial intelligence to design and promote the temple's branding effectively. By leveraging these technologies, collective awareness can be heightened among all stakeholders, including government policymakers, the community, and the younger generation. This collaborative effort ensures active participation in preserving and safeguarding cultural values as an essential aspect of national identity.

To achieve this goal effectively and efficiently, it is crucial to select the most suitable media tailored to the target audience. Effective channels could include billboards and social media platforms such as Instagram, YouTube, and TikTok, along with artificial intelligence to convey messages about the latest policies on rebranding historical and archaeological sites. For example, the branding of Penataran Temple can be designed with unique, elegant, and exclusive logotypes and logos that match the predetermined concepts. This approach would create a distinctive landmark, enhancing the impressive and unique character of the temple's reliefs and setting the area apart.

Effectively and rapidly promoting Penataran Temple through social media requires skilled human resources, particularly in technology, design, content creation, and artificial intelligence. These skills are essential to accelerate the program and measure its effectiveness during each event. A dedicated content and design team is needed to manage each activity, with the goal of reposting and posting photos and short videos with specific hashtags (#) to make them more memorable to the public. By combining these with designs and sound effects processed through artificial intelligence, the branding of the Penataran Temple site can be enhanced more massively and quickly.

The primary goal in branding Palah Penataran Temple in Blitar is to raise awareness among the public, especially the younger generation, as future custodians, to be more mindful and appreciative of this historical site. Effective branding aims to amplify the presence of Penataran Temple, making it resonate in the minds of tourists worldwide. This approach ensures that the public not only recognizes the temple's magnificent reliefs and exotic architecture but also appreciates its educational and historical significance. The implementation of AI-driven branding strategies is expected to attract tourists to Penataran Temple, fostering a deeper understanding, love, and care for the historical roots and wisdom encapsulated within its history.

CONCLUSION

Regarding the urgency of legal protection for the Penataran Temple site in the digital era, particularly through the use of artificial intelligence, this research concludes that current efforts are empirically insufficient due to various constraints. To overcome these challenges, it is essential to foster collaboration, awareness, and collective commitment among all stakeholders to develop and preserve this archaeological asset with greater focus and dedication. Educating the younger generation to increase awareness and making the temple a more popular tourist attraction are key initiatives. Legal protection through regional regulations (perda) for cultural heritage buildings is also crucial. Additionally, efforts should include practical, effective, and sustainable programs for utilizing, managing, preserving, developing, and transforming these sites to ensure targeted outcomes. Local governments should enhance and promote the temple site as a distinctive and powerful asset, boosting the tourism sector's historical and educational value using advanced technology. Innovation and the development of

creative industries are vital to maximizing the potential of Penataran Temple's ecotourism, with artificial intelligence serving as a pivotal tool for achieving a distinguished and diverse cultural civilization. Achieving these goals requires consistent, collaborative efforts and joint commitment from all stakeholders.

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